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as likely to be right as he who is in a majority." Touching upon topics less profound, Mr. Bryce is equally happy, and his suggestions regarding such matters as private reading and public speaking are as sensible and usable as they are well expressed. Sparkling good sense and mellow wisdom make these addresses far more rewarding than are most collections of the sort.

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GERMANY AND THE GERMANS. By PRICE COLLIER. New York: Charles Scribner's Sons, 1913.

Mr. Collier has written a thoroughly readable if somewhat superficial book—a book of social and general observation, with a tendency to expand into world politics and political economy. It contains about the mixture of witty comment, solid thought, and felicitous generalization that one would expect to find in the conversation of a well-read, well-traveled man who professes to be master of nothing in particular. The historical introduction is somewhat floundering, but that may be skipped.

The chief impression, perhaps, that the author gives us of Germany as a whole is that of a people less formidable and politically more submissive than we are accustomed to think them. The Germans, in fact, are "not at all what the Americans and English think they are. They want peace, and we think they want war. The huge armaments are intended to frighten us. . . . They are the last comers into the society of nations and they mean to insist upon recognition. But this demand is an artificial one so far as the great mass of Germans is concerned." The nation, in fact, has but recently been hammered into its present shape. What we see chiefly is the result of the hammering process—a process absolutely dependent upon a strong centralized control. What the author would have us see is a populace somewhat crude, somewhat naïf, somewhat lacking in confidence, initiative, *savoir faire*. Of these defects the tendency toward uniform-wearing, both material and spiritual, is symptomatic.

Mr. Collier has a genuine man-to-man sort of respect for the Kaiser, and seems to understand the point of view of a ruler who believes that he rules by divine right. Ruling by divine right, one sees, is a rather high calling for a man who takes it seriously and responsibly. On the other hand, it is justly pointed out that much of the obvious efficiency of German methods is due not so much to inward growth as to outward pressure. We cannot do all the things the Germans do, not because we do not know how, but because there is no one to make us do them, and because if there were, we would probably recalcitrate. The constant pounding-in of patriotism through the German educational and social system, Mr. Collier finds somewhat nauseating. "We do not find it necessary to feed our patriotism with a nursing bottle," he remarks.

For the social legislation which Germany has carried so far, Mr. Collier has no manner of use. Paternalism is but another name for slavery, and Germany furnishes an object-lesson in its evil effect. "Nowhere has socialistic legislation been so cunningly and skilfully used for the enslavement of a people. No small part of every man's wages is paid to him in insurance—insurance for unemployment, for accident,

sickness, and old age. There is but faint hope of saving enough to buy one's freedom, and if the slave runs away he leaves, of course, all the premiums he has paid in the hands of his master." It should be noted, however, that Mr. Collier approaches all such questions from the standpoint of individualism and philosophic democracy. He is all for competition and the survival of the fittest. His classical Americanism—not, of course, at all spread-eagly, but pleasantly cosmopolitan—seems a little inadequate in view of our own actual problems. It is refreshing to read of the German army, not as a world menace, but as a national school of hygiene and character.

*Germany and the Germans* is not a fault-finding book, but on the contrary conveys an effect of warm appreciation. Not too cleverly epigrammatic to be often just and informing, it can be criticized chiefly as a little too long, a little too loose and sweeping in its treatment.

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THE UNREST OF WOMEN. By EDWARD SANFORD MARTIN. New York and London: D. Appleton & Co., 1913.

Nothing can be more charming than Mr. Martin's mingling of wit and wisdom in fluent talk, whether his subject be "The Luxury of Children," "The Reflections of a Beginning Husband," or, as in the present case, "The Unrest of Women." Mr. Martin is an optimist who believes in the essential reasonableness of things as they are. He counsels us to enjoy the honest satisfactions the gods send, and not to quarrel with the order of nature. Good sense and charity, expressing themselves in conduct and politics, are the cures, he believes, of most evils. It is natural that he should lay stress upon the thesis that marriage is woman's natural career, and it is characteristic of him that he succeeds in enforcing this thesis without offense. Recognizing the vital differences of sex, and perceiving their effects as influencing manifold interests, he yet refrains from the folly of talking as if men and women were of different clay or had different souls, and he deals amusingly with the extremes of the extremists.

Nevertheless, his word upon feminine unrest seems to come a little late in the day. Something is seriously, if temporarily, wrong with the present order of things, and if Votes for Women is not the cure something else perhaps is. Mr. Martin himself remarks that unrest is world-wide, and that its underlying cause seems to be economic. Now this is the very point on which we should like advice. We are contemplating, wisely or not, changes—political, economic, and social. We are asking ourselves whether time-honored laws, institutions, and even constitutions, may not be changed for the better. It is profitable to us to be gently warned away from extremes and to be reminded of the influences that after all keep humanity, on the whole, in the path of peace and progress; but we need practical advice more than quieting assurance. It is all very well to say that religion is the only force that can bring men's conflicting desires into harmony, but religion seems to be changing, like everything else. Mr. Martin's book smoothes over rather than solves the problems it raises.